

The Dōgām Mint.—By SURGEON-CAPTAIN W. VOST, I. M. Service.

(With a Plate.)

[Read May, 1895.]

The map in Mr. Stanley Lane-Poole's *History of the Moghul Emperors of Hindustan* does not shew the position of Dōgām. Mr. C. J. Rodgers so late as 1894 has stated, "I do not know where this place was. It is sometimes styled Dāru-l-islām and sometimes Dāru-l-khilāfat, so it must have been a place of great importance."

When I came to Bahraich (Bahrāic), the number of dams of Akbar of this mint that I was able to collect in a few days attracted my attention. At Gōṇḍā, the nearest town to Bahraich on the Faiḏābād side, I searched for them but could get comparatively few, while at Nānpārā, some 22 miles nearer the Nēpāl Frontier, they again were plentiful. This led me to believe Dōgām must have been somewhere in the neighbourhood of either Bahraich or Nānpārā, and to inquire if anyone knew, or had traditions, of such a place. In a few days I was told that in former times there existed a city called Dōgāō, 4½ miles or so to the North-West of Nānpārā (at which there is a station on the Bengal and North-Western Railway), but that it was now represented by an insignificant village by name Dōgō, surrounded, however, by the extensive remains of an old town. Every year after the rains, numbers of Dōgām coins are found about the site on which Dōgō (دوگو) now stands, and find their way to the melter's pot. At the present time one would not have much difficulty in adding two to three dozen to his collection at either Nānpārā or Bahraich. As this can be done at no other place I know of, I believe there can be little doubt the site of Dōgām may now be taken as settled at the *dih* indicated.

In the accompanying plate (Plate VI) I give coins of Akbar and Shāh Jahān minted at Dōgām. We should therefore also expect to discover some of Jahāngīr, but none are known at the present time.

Dōgām on some specimens of Akbar's time to my thinking reads Dōgāw (دوگانو.) On those of Shāh Jahān, there is no doubt that Dōgām (دوگام) is the correct spelling. Mr. Stanley Lane-Poole at p. liii. of

his *History* says, "Mr. Rodgers and Mr. Oliver (*Journal, Asiatic Society, Bengal, LV*) have read the mint *دوگام* as *دوگانو*, Dōgānw: but, while it is most probably the same name, there can be no question that the last letter on the copper coins Nos. 263, 271, is *م* not *نو*. Several places called Deogaon are mentioned in Abū-l-faḥl's list of Todar Mal's rent roll."

The coins of this mint now shewn were all, with the exception of Fig. 14, stated to have been found at Dōgāñ and were obtained at Bahraich and Nānpārā by me. I have one dated 984 H. with the epithet *دارالخلافة* and others beginning in 986 H. with a second epithet, so that between these years there was a change in the title for some reason. In the Lahore Museum Catalogue (1891) one is given with the epithet *Dāru-l-khilāfat*, dated in 986 H., and also another dated in 989 H. with the same epithet. I think the title, or date, on the latter may have been incorrectly read. If there be no doubt about the one dated 986 H., then the change of epithet would appear to have actually taken place in that year, for I think there can be no question that on coin Fig. 1 of the plate illustrating this paper *Dāru-l-khilāfat* cannot be read. Specimens with the second epithet are much more frequently seen. It has usually been read *دارالاسلام*. From the obverses of Figs. 1, 2 and 3 of the plate it can be seen that there are not four *alifs*, and, therefore, that reading must be incorrect. The right reading appears to be *دارالسلام*. At one time I believed *دارالتلاوت*, the *Abode of Meditation*, was the epithet, or possibly *دارالتلاميذ*. I preferred the former, for I took what seems the last letter on Fig. 2 to be *و* and not *م*. To the eye this letter is like, all but the curved part, the *و* in Dōgāñ on the same coin. Moreover, Figs. 3 and 9 shew above the first letter of what I thought was *تلاوت* a mark, like an inverted V, which I believed might represent the two dots of that letter. A mark nearly the same is used in writing at the present day for that purpose. I have seen very few with the mark I describe. Some have a cluster of dots, like Fig. 1, while others are without marks of any kind.

Between the Ghāgrā and Raptī rivers there is a belt of comparatively high tableland. "On the edge of this same tableland and on the bank of the Sarjū, about 4 miles west of the present town of Nānpārā, there exist the remains of a very large and most substantially built town. The houses, (for the ruins appear to be merely those of private dwellings and not of temples or tombs), are built of burnt bricks and it must have been a place of considerable importance. It bears the name among the country folk of Dūgāon and is unmistakeably the same city as that mentioned by Abū-l-faḥl in the *Ayīn-i-Akbarī* as a commercial centre of mark, the trade with

the hill people being considerable. Here also there was a mint for copper pice. As we are told that Nāṣīru-d-din during his brilliant administration of this district made his power felt even in the hills and rendered Bahraich prosperous in the extreme, it is not improbable that it was under his auspices that this town was established. By the end of Shāh Jahān's reign it was deserted, the legend being that a saintly mendicant in a fit of ill-humour cursed it so effectually as to cause the inhabitants to leave it "en masse." The tomb of the spiteful old man, Shāh Sajan, is now the resort of pious pilgrims and a large fair is held on the site of the old town."

The above quoted extract is taken from the *Report of the Revision of Settlement of the Bahraich District, Province of Oude*, printed in 1873. It appears to have escaped attention. Mention is made of Dōgām in Colonel Jarrett's translation of *Aīn-i-Akbarī* at page 172, Vol. II. It is there stated, "in the vicinity of the town (Bahraich) there is a village called Dōkōṇ which for a long time possessed a mint for copper coinage." Under the heading "Nanpara Pargana" the Gazetteer of the Province of Oudh, 1878, records that "Dugāon is spoken of in the *Arāish-i-Mahfil* under the name of Deokhan or Deokan." The Gazetteer says, too, "Dugaon" was deserted in *one* day on account of Shāh Sajan's curse. On the 22nd December 1894 I travelled *viā* Rājapur and Kēṣwapur to visit Dōgāō. Nānpārā was formerly known as Tappā Salōnābād from Salōnā Bēgam, wife of Prince Dārā, son of Shāh Jahān. The road here and there has bricks appearing above the surface, and in Kēṣwapur itself there is a piece of cemented road which the villagers say was part of the chief thoroughfare that led into the city. The first vestiges of Dōgāō are distinctly visible just beyond Kēṣwapur. Here there are a number of mounds, and a well 10 feet in diameter. This is now partly filled up by fallen bricks. About two miles further on, the ruins become more plentiful. Five years ago, when the Bengal and North-Western Railway was being made, many hundreds of cartloads of ancient bricks were taken away. At that time what was left of the standing houses was dismantled. The foundations now only are left. An extension of the railway at right angles to the present line is contemplated. In a few years it is probable nothing will remain to tell of the whereabouts of the town. For this reason it may be well to put on record that the village Takiā stands at the north-west, and Banjariā at the north-east corner of the city, while the hamlets known as Amrāyā, Munupurwā and Dōgō are actually on the ruins. The city appears to have been, at all events it is now, bounded on the north by the Mathkhanoā Jhīl, on the west by the Sarjū river, on the east by the Kajhōwā Jhīl, and on the south by the Pajōwā Jhīl.

The people of the villages named use the old city wells. There are still a great number of these all about, with the cement lining still perfect. Some only require cleaning out to be almost as good as ever. At the time of my visit the ground was covered with mustard crops, and the different fields were separated by ridges of broken bricks. Some of the bricks were perfect. They were mostly thin, measuring about 10 inches square. From one well a large tree has grown. It was close to this that an old inhabitant pointed out to me the square foundation of a building which, he remembered, when a young man had high walls and was surrounded by a ditch, perhaps a moat. It was here, he said, Rājā Har Singh lived in Dōgām-garh.

There are traditions of other Rājās who lived in the city. Their names are Durag Mall and Sohail Dah. The last is no doubt one of the many names of the famous Sōhil-dēō who lived about 1000 A.D., and defeated Sayyid Salār Mas'ūd, the nephew of Sultān Maḥmūd. I cannot make out who Durag Mall was. Har Singh may possibly be the Raikwār Harhardēō who rendered Akbar such service against Idgār, the rebellious Governor of Kaḥmīr, and who after a long absence returned to the district in 1590 A.D., to find he had been considered dead. He refused to oust his son Jitdēō from the *gaddī* and retiring to Tappā Bownrahā married the Brāhman owner's only daughter and child.

The ruins of Dōgāñ cover ground over a mile in length and about half that in width. I have no doubt at one time the town must have been much bigger. The people hereabouts assert it was connected almost the whole way along Anārkallī, an old bed of the Ghāgrā, with Bahraich, and in the opposite direction, with only a slight interval, extended as far as Parsā and Khatghar, places all a long way off. The name of the city implies there were two villages under one designation. It is likely the other was not far distant from the ruins described.

The following account of what happened to Dōgāñ is both new and interesting. Once upon a time to the city, which was a populous and wealthy but very wicked place, there came a faqīr who was so enraged by boys of the city constantly throwing mud at him and making his life a burden, that he cursed them and prophesied that the city would be punished for its deeds. After some time a paṇḍit learned in astronomy made it known from observations he had taken, that the city would be totally destroyed in 3 days' time. He that night got his property together and with his family secretly left for Nānpārā, first barring his house from outside. Before starting he had a shallow pit dug in the courtyard of his house, and into it put three pigeons one above the other, but each separated by a basket. One of the pigeons was in

full plumage, the second had some feathers cut short, and the third had also feathers clipped but shorter than those of the second pigeon. The following morning the people wondered why the house was not opened as usual, and receiving no reply to repeated calls, broke open the door to find no one within. Discovering the pit in which the pigeons were, curiosity prompted them to raise the baskets to see what was under them. The first pigeon immediately flew away, the second was found half dead and got out of the pit with difficulty, while the third was dead. After matters had been discussed, it was concluded that those who fly at once will escape like the first pigeon, those who delay till the following day would meet with great trouble like the second pigeon, and those that stay behind till the third day would share the fate of the third pigeon. So it happened. Those who believed in the prophecy and left at once were saved. The next day a terrible earthquake occurred, and many were injured. The third day the whole town sank to the ground and many people died.

By others this prophecy is attributed to a banker in whose house the pigeon incident is also said to have taken place. One day only in his life had he ever forgotten after his day's business was done, to hand over his money bags to his wife's Kahārin servant named Konsiliā. Having to go outside shortly after his return home, an idea possessed him that two women were at that moment persuading Konsiliā to steal the bags. He made for home to find she had not been given them that day, nor had he, as usual, had his ḥuqqah and a drink of water after finishing it given him on his return. The whole affair was so mysterious and unusual with him, he thought something dreadful must happen.

Those who survived made their way to the larger villages and towns round about, *viz.*, to Nānpārā, Bahrāich and Çiōpur in the Bahrāich district, to Gōṇḍā in that district and to Khairābād in the Sitāpur district.

These legends have been related to me by one named Çālagrām, a banker at Bahrāich. His ancestors lived in Dōgāō.

Nawāb Aṣafu-d-daulah of Audh was in the habit of visiting Takiā to shoot big game and had over Shāh Sajan's grave there a building erected to preserve the spot. The whole was carried away in August last, by the swollen Sarjū eating into the bank on which the grave stood. A faqīr pointed out the spot to me, and with his finger the bricks in the bed of the river below.

In the cold weather I discovered in one of the villages at Dōgāō an old manuscript in Hindī verse composed by some one named Muni Dās. The manuscript is evidently a copy of an older one named the *Janam Tantō*. An extract from it is appended to this paper. In it

“Dang Dugoun” is stated to be in the Rāj of Hari Singh. It goes on to relate that while largess was being distributed and festivities held in honour of the birth of the Rājā’s son, Khil, a jōgī named Hardam had not been able to get food for two days and in consequence cursed the Rājā’s kingdom. Khil at 5 years of age became a jōgī and led a wandering life. Nothing about Bahrāich is recorded in it.

Bahrāich and Gōṇḍā are frequently coupled together by natives when speaking of either. It is probable that “Dang-Dugoun” is another example. In the district maps Dāng is shown in the neighbouring hills to the north. Dāng-Saliānā are now spoken of in the same way. In the ‘Ain Akbarī the only named mehal in the Bahrāich Sarkār at all like Dōgāō in sound is Wankdun. For this Colonel Jarrett in a footnote gives Dangdoun and adds “almost every name has an alternative spelling.” Dangdoun I think may be a contracted form of Dang Dugoun.

Weights
in grains and
measurements
in English inches.

I. AKBAR.

PLATE. VI FIG. 1.

Obverse.

In a circle, with circle of dots outside:—

315

دارالسلام

0·9

فلوی

دوگا...

(ضرب)

Reverse.

Circle, with circle of dots not visible on this coin:—

شش و

هستاد

(986H.)

نہصد و

سنة

ف

(No date in figures in this position visible).

The three-looped ornament distinctive of this mint is attached to the upper part of د of نہصد.

FIG. 2.

Obverse.

As on Fig. 1, but دوگانو.

320

0·9

Reverse.

هفت و

هشتاد

نصد و

سنة

فـ

۹۸۷

(987H.)

FIG. 3.

Obverse.

As on Fig. 1.

322

0·9

Reverse.

As on Fig. 2, but not complete.

FIG. 4.

Obverse.

296

0·85

... تنک ؟

وگا و [ن ؟]

ضرب

Reverse.

شش

ن [ود و

نم [صد و

(996H.)

I cannot make all the letters on the obverse into words.

FIG. 5.

Obverse.

As on Fig. 1.

316

0·8

Reverse.

صد

هزار و

سنة

فـ

(1003H.)

Ch

Date in figures partly visible.

Weights
in grains and
measurements
in English inches.

159
0·7

As on Fig. 2.

FIG. 6.
Obverse.

Reverse.

سنة
هزار و
سنة في

(1003H.)

FIG. 7.
Obverse.

As on Fig. 1.

147·5
0·65

Reverse.

يا (ز)
هزار (هـ)
سنة في

(1011H.)

FIG. 8.

Obverse.

As on Fig. 2.

317
0·7

Reverse.

هـ ز (هـ)
ار سيز
سنة
في

(1013H.)

FIG. 9.

Obverse and Reverse.

As on Fig. 8.

80
0·55

Unique.

II. SHAH JAHAN.

FIG. 10.

Obverse.

Æ
159
0·7

شاه جهان
فلومی

Reverse.

۱۰۵ ...

(105 * H.)

(?) ... سنه

دوگام

Unique.

FIG. 11.

Obverse and Reverse.

As on Fig. 10.

Æ

160

0·7

Unique.

FIG. 12.

Obverse.

شاه جهان ز

فلوس

Æ

71

0·55

Reverse.

(?) ... سنه

دوگام

Unique.

FIG. 13.

Obverse.

فلوس

Æ

71

0·55

Reverse.

دوگام

Unique.

FIG. 14. [W. CROCKE, C.S.]

Obverse.

....

[ج]ها (ن?)

Reverse.

فل [و]س

دوک [ا]م

ضرب

Unique.

I have not seen any coins of the Ilahī years of the Dōgām Mint, nor any with the name Ādōgām.

APPENDIX.

I once went towards the North.
 I am going to describe about Dang Dōgāñ together.
 There was a Rājā, Hari Singh.
 A son was born to him.
 I sketched out the way to mercy.
 He was distributing money extravagantly,
 He invited the Rājās of various countries.
 Singing and dancing was going on daily.
 There was a Yōgī named Hardam.
 He starved for want of food.
 After two days he cursed.
 Hari Singh was frightened to hear it,
 And said, "What offence have I done to you?"
 "You did not inform me in the Darbār;
 "I would have provided you with the food
 "That you liked.
 "I stand guilty before you.
 "Who can remove the curse?
 "Have mercy upon my kingdom."
 Hari Singh stood with folded hands.
 "Listen to my entreaties, O! Jōgī,
 "Revoke the curse and pardon me."
 The Jōgī replied, "Hear me.
 "Saints are in trouble in the world.
 "Disease and trouble prevail in the Iron-age (Kaliyuga).
 "O! Rājā, now adopt good ways.
 "Hear Hari Singh, there is a son to you;
 "He has come to your royal doors.
 "He is a perfect Jōgī by birth.
 "He will relieve you from the curse.
 "He will prefer Jōg to Rāj.
 "Who can tell his qualities?"
 On hearing these words Hari Singh
 With his wife fell on his feet.
 In the barren days of the Golden-age (Satjug)
 Hari Singh gave up his ghost,
 Relinquishing the hopes of Rājā,
 And coronating his son as the Rājā.
 I give a description of the child.
 He, leaving his kingdom, deserted to the jungle.
 He was of full 5 years of age.

He well churned his body.
 Praise to his conscience and his deep devotion !
 He was altogether free from passions and desires.
 His subjects begged him,
 That they are in trouble for want of a ruler.
 They brought him home against his will,
 And said " Have your senses left you ? "
 He replied, " I am not a fool, but the world is so.
 " O ! mother, you are fond of Rāj."
 When any one else admonished him again,
 That you, being a child, are too obstinate,
 He replied, " I am not your child ;
 " I can discover the accounts of all the nine parts of the world
 in a moment."
 His mother asked him the details :
 " You are only 5 years' old.
 " In what places did you practise Jōg ?
 " Tell me an account of it,
 " O ! child, nobody did so in my family.
 " I tell you truly."
 Kil said, " Hear, my reverend mother,
 " I shall tell you the whole story."
 The mother said :
 " Have you got no parents ? "
 Kil said, " Hear my respected mother !
 " I shall give you a further description.
 " Mardan Singh was a Rājā.
 " I fully describe his asceticism.
 " I, seeing that, remained there long.
 " His country was void of desires.
 " I passed the rainy season in the jungle there,
 " Where I devoted myself to the service of all the deities.
 " There I remained alone.
 " I always delighted in divine contemplation
 * * * * * *
 * * * * * *
 I relate a Jōg of mine (in a previous life).
 I was at Pānipat Karnāl (Kandāl in manuscript).
 There was a Jōgī, named Bhartihāri.
 His Jōg was unfathomable.
 He was a devotee, four times greater than others.
 In Sankaldip there was a Guru (priest).

His name was Agni Sāh, perfect in every way.
 He was practising Jōg, and was happy.
 Mōchandra went to pay his respects to him.
 He listened to his words with attention.
 Mōchandra imbibed Jōg fully from him.
 The reverend Guru made God perceptible to him.
 The world was going on as usual.
 Lots have been received and lots prospered.
 One, Gōrakh, lived in Kāncha Dēç.
 Hear O ! Hermits, he was admired by all.
 Mōchandra's Jōg now I describe.
 The whole world knows it.
 He was practising Jōg in his own house.
 I describe further the ancient accounts.
 Bhartrihāri had a true love to God.
 He did not care a bit for Rāj.
 There was another Bhartrihāri.
 He had no home and was in distress.
 His parents were poor.
 Now I describe his history.
 One day he was sold by his parents,
 And afterwards was thrown in a sea.
 He remembered God, the waves became powerful.
 The Almighty saved him.
 Since then people called him obstinate.
 He grew tired of begging about here and there.
 He was suffering great pains.

* * * * *

Kil said to his mother :

“ Once I was at Ambapur

“ There was a Jōgī named Khīnd.

“ Some two or three days past there.

“ Khīnd told me his history.

“ He gave me a description of

“ The places he had visited.

“ My ears became tired of his long accounts.

“ His history is indescribable.

Khīnd said, “ Hear, O theosophist, possessor of divine wisdom,

“ I relate to you what I know.”

He became silent for a moment.

“ Hear Khīnd, I will describe my account.

“ I went towards North.

“ Dang Dōgāñ was a city there.
 “ The Rājā reigned for a long time.
 “ The Rājā’s name was Hari Singh.
 “ The whole world knew him.
 “ He was blessed with a Jōgī son.
 “ His name was Kīl.
 “ There was a meditative Jōgī in that town.
 “ His name was Hardam.
 “ Dancing and singing was going on there.
 “ None provided food for the Jōgī.
 “ He pronounced an irremediable curse.
 “ Hear O ! Khīnd, he was a peculiar Jōgī.
 “ Hearing the curse the Rājā died.
 “ A son was born to him.
 “ The prince’s name was Kīl.
 “ He used to go to the jungle night and day.
 “ His mother told him.
 “ Hear O ! child, you are behaving childishly.
 “ The child was 5 years old.”
 Khīndra told the Jōg of that time.

* * * * *

MUNI DĀS.

